

# \* wycklyfes

wycket: whych he

made in kyng Rycharde das  
ys the second in the pere  
of our lordz God a

88, 222,

943.

¶ Hon the. vi. chapter.

I am the livinge brede whych came downe  
from heauen: who so eathe of this brede shall lyve  
for ever. And the brede that I will geve  
is my fleshe, whiche I will  
geve for the lyfe of the  
worlde.



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**A** verve bryfe diffinition of these wordes.  
*Hoc est corpus meum.*

**I** Beseeche ye brethren in the lorde Christ Iesu, and for the loue of hys spirite to praye wyth me, that we maye be vessels to his laude and prayse what tyme so euer it pleaseth hym to call vpon vs. Romanes. xv. Chapter.

For asmoche as our sauour Iesus Christe when that he walked here on earth wyth the prophetes whych were befoze him, and the apostles whych were presently wyth hym, whom also he left after hym, whose heries were mortified wyth the holy ghoſte, & warned vs, and gaue vs knowlege that there was two maner of wayes, the one to lyfe, the other to death as Christe sayeth. Howe straight and narrowe is the waye that leadeth to lyfe, and there be but fewe that fyndeth it. But howe large & brode is the waye that leadeth to damnacion, and there be many that go into it. Therefore praye we hertely to God that he of hys mere mercye wyll so strengthen vs wyth the grace and Red fastnes hys holy spirite, to make vs stryde in spirituall lyuynge after the euangelicall gospel so that the worlde, no not the very infidelles papistes and apostates can gather none occasion to speake euill of vs, wherby we maye entre into that stryght gate, as Christ our sauour and all that folowes hym haue done, that is not in ydle lyuynge, but in diligente labourynge, yea in greate sufferance of persecution euen to the death, and that we fynde the waye of euerlastynge lyfe, as he hath promysed where he sayeth. He that seeketh fyndeth, and that apertly receyuech, and to hym that knoocketh it  
A. ii. shalbe

Matt. 7.  
Luke. 13.

Matt. 7.

Luke. 11.

Jacob. 1.

Apoc. 3.

Dany. 12.

Meth. 24.

shalbe openyde. Also Chyſte ſaythe, If theſe ſonne are the breade wylte thou gyue hym a ſtone, or yf he are the fyſhe, wylte thou gyue hym a ſerpent, yf ye whyche are euyl can gyue good thynges to your chyldren how muche more ſhall your heuenlye father gyue a good ſpīrīte to them that are yf of hym. Saynt James ſaythe. If any man lacke wyſedome let hyme are it of god whyche geueth to all men yf they are it in ſayth, and vphraydeth none, for he that douteth is lyke to the waues of the ſee, that is boine aboute wythe every blaſte of wynde. Chyſte ſaythe not that ſuche ſhall receyue any thyng of the Lorde. For a man double in ſoule is vnſtable in al hys wayes, as it is wyrtten wherfore let vs praye to god that he kepe vs in the houre of temptacion that is comynge in al the worlde for as our ſauour chyſt ſayeth. when ye ſe that abhominacion of deſolacion that is ſpoken of by the prophet Daniell ſtandynge in the holy place, as chyſt ſayeth he that redeth let hym vnderſtonde. But for bycauſe that every man can not haue the booke of Danyell to knowe what hys prophely is. Danyel ſaide towarde the laſte dayes the kynge of the north ſhall come, and the armes of hym ſhall ſtonde, and ſhall deſyle the ſanctuarye, and he ſhall take awaye the continuall ſacrifyce, and he ſhall gyue abhominacyon into deſolacion and wycked men ſhall fynde a teſtamente gyfſullye, but ye that knowe youre god ſhall holde and doo, and vntaught men in the people ſhall teach full manye men, and they ſhall fall on the ſwearde and in flame, and into captiuyte manye dayes, And when they ſhall  
downe



downe they shalbe arayed by a lyttell helpe,  
and full manye shalbe applyed to them gyl-  
fullpe, and of learned men shoulde fall to them  
that they buylde to gether, And the chosen  
shalbe together, and shalbe made whyte tyll  
a tyme determyned. For yet another tyme  
shalbe, and the kynge shall do by hys wyl, and  
then he shalbe rayled and magnifyed at eche  
god, And against the god of goddes shall spe-  
ake greate thynges and he shalbe rayled tyll  
the wyathfulnes befoze determyned is perfecti-  
lye made, and he shall not inheryte the god of  
his fathers, and he shalbe in the companyes of  
wemen and he shall not chaunge anye thyng  
of godes for he shall rayse agayne all thynges  
Forsoth he shall honour god of Maso in his  
place, and he shall worship a god whome hys  
fathers knowe not, not wyth golde, syluer,  
precious stones, nor wyth precious thynges,  
But he shall do make stronge the god of Ma-  
son wyth thalyent or straunge god whych he  
knewe not, and he shall multiplye gloire,  
and he shall gyue to hym power in manye  
thynges, and he shall departe the law & at his  
wyl, hether to be they the wordes of Danyell  
who maye se a greater abhomynacions then  
to se the people to be led awaye frome God  
and they be taughte to worship for God that  
thing that is not god nor saulour of the world  
For thoughe it be theyr god as it is wytten  
by a prophet sayenge. The Lordes goynge  
shall make lowe the god of the earthe, for  
it is theyre goddes that they beleue in them  
whych maye not make them safe as it is  
wytten wheras sayncte Paule sayethe.

ye men of Athens I pceane that in all thynges  
 Actes. I 7. I se you as vayne worshippers of Idols, for  
 I passed by and sawe your manumetes & founde  
 an aulter in the which was wyrtten to the vn-  
 knowne God. Therfore the thyngs whych  
 you knowe not ye worship as god. This thing  
 shewe I vnto you: God which made the way  
 lde and all thynges that be in it. This forsooth,  
 he is Lord of heauen and of earth and he dwel-  
 lethe not in the temple made wyth handes, nei-  
 ther hath he nede of any thyng, for he geueth  
 lyfe to all men and breath every where, and  
 he made of one all kyndes of men to inhabyt  
 on all the face of the earth, Determyning ty-  
 mes ordayned and termes of the dwellynge of  
 them to seke out God. yf peradventure they  
 myghte fynde hym, althoughe he be not farre  
 frome eche of you. And agayne he sayeth yf  
 shall not thynke that God lyuynge is not ly-  
 ke to golde, syluer, ether any grauen thyng,  
 or paynted by crafte, eyther taughte of man,  
 for God despiseth the tyme of the vnkowen  
 thynges. And he sheweth every where that  
 all men shoulde doo penance, and herof the  
 clerkes of the lawe haue greate nede whiche  
 haue ben euer agaynst God the lord both in  
 the olde lawe and in the newe, to sleie the pro-  
 phetes that speke to them the worde of God,  
 yf se that they spared not the sonne of God,  
 when that the temporall iudge woulde haue  
 deliuered him and so forth of the apostels and  
 martirs that hath spoken truly the worde of  
 God to them, and they say it is heresy to speake  
 of the holpe scripture in englyshe, and so  
 they woulde condempne the holpe ghoste that  
 gaue it in tonges to the apostles of Christe, as spe-

Math. 18.

it is wrytten to speake the worde of God in al  
languages that were ordarned of God vnder  
heauen as it is wrytten. And the holye Gooste **Act. 2.**  
descended vpon the hethen as he dyd vpon the  
apostles in Ierusalem, as it is wrytten, and **Iohell. 3.**  
Christe were so mercifull to sende the holy go-  
oste to the hethen men, & he made them partakers  
of his blessed worde, why shoulde it then be **Act. 8. 10.**  
taken awaye frome vs in thys lande that be  
christen men. Consyder you whether it is not  
all one to denye Christes wordes for herespe  
and Christe for an heretyke, for yf my worde  
be a lye, then am I a lyer that speketh the wor-  
de. Therfore yf my wordes be herespe then am  
I an heretyke that speaketh the worde, therfor  
it is all one to condempne the worde of God  
in anye language for herespe and God for an  
heretyke that spake the worde, for he and hys  
worde is all one and they maye not be sepe-  
rated, and yf the worde of him is the lyfe of the  
worlde as it is wrytten. Not onely by brede ly-  
ueth man, but in euery worde that cometh oute **Math. 4.**  
of the mouth of God, and euery worde of god  
is the lyfe of the soule of man, as sayth sainte  
Iohn, that thou haue an oyntynge of the holy  
goost, and thou haue no nede of anye man, but  
teache thou in al thynges whiche is his blessed  
worde in whome is al wisdom and connyn-  
ge. and yet ye be alweys to lerne as well as we.  
Howe maye any antechriste for dycede of god  
take it awaye frome vs that be christen men, &  
thus to suffer the people to dye for hunger in  
heresy and blasphemie of mannes lawe that cor-  
rupteth and sleith the soule, as pestilence sleith  
the bodye, as Dauid berethe wytnes where he  
speketh of the Cheyre of pestilence, and mooste  
A.iiii. of all

of all they make vs beleue a false law that they  
 haue made vpon the secret booke, for the most  
 falsest belef is taughte in it. For where fynde  
 ye that euer Christ or any of his disciples or a  
 postels taught any man to worshippe it. For in  
 the masse crede it is sayde I beleue in one god  
 only oure Lorde Jesu Christ the sone of God  
 only begottē & bozne of the father befoze al the  
 world, he is God, of God, lyght of lyght, very  
 god of verygod, begottē & not made & of substa  
 nce euen with the father, by whom all thinges  
 be made, & the psalme Quicunq; vult there it is  
 sayde. God is the father, God is the sone, God  
 is the holye Ghoste. Unmade is the father vn  
 made is the sounne, & vnmade is the holy goste.  
 And thou thē that art an earthely mā, by what  
 reaso mayst thou saye that thou makest thy ma  
 ker, whether maye the made thyng saye to the  
 maker, why hast thou made me thus? Or maye  
 it turne agayne & make him that made it (God  
 for hyde). Now answerest thou that sayest eue  
 ry day that thou makest of bread the bodye of  
 the lorde fleshe & blond of Jesu Christ god and  
 mā. Forsoth thou answerest greatly agāst rea  
 son by these wordes that Christ spake at his su  
 per on Serethursday at night that Christ toke  
 bread & blessed it & brake it & gaue it to his disci  
 ples & apostles, & sayd, take ye, & eate ye, this is  
 my bodye whiche shalbe geue for you. And also  
 he taking the cuppe & did thankes, & gaue to the  
 em & sayde, drynke ye al hercof, this is my blod  
 of the newe testamēt whiche shalbe shedde out  
 for manye into the remysio of synnes, as sayth  
 Luke. whan Jesu had taken bread, he gaue th  
 ankes and brake it to them, & sayd, take ye, eat  
 ye, this is my bodye that shalbe genen for you  
 do ye this in the remembrance of me, Now  
 vnder

Math. 26.

Mark. 14

they vnderstande ye the wordes of our sauyour Chy-  
riste, as he spake the one after another as Chy-  
riste spake them. For he toke bread and blessed, &  
yet what blessed he. The scripture saythe not  
that Chyriste toke bread and blessed it, or that he  
blessed the breade whiche he hade taken.

Therefore it semeth more that he blessed hys dy-  
sciples and apostels, whom he hade ordayned  
witnesses of his passio, and in them he lefte his  
blessed worde whiche is the bread of lyfe, as it  
is wyrtten not onlpe in brede lyued man, but in  
euery worde that procedith out of the mouth  
of God. Also Chyriste saith I am the breade of

lyfe that came downe from heuen, and Chyriste Math. 4.  
saith often in Mathew, the wordes that I ha- Joh. 6.  
ue spoken to you be spirite and lyfe. Therefore

it semeth more that he blessed his disciples, and  
also his apostels, in whom the bread of lyfe w-  
as lefte more then in materiall breade, for the  
materyall breade hath an ende as it is wyrttē  
in the gospel of Mathew. xv. that Chyriste sayde  
all thynges that a man eatethe goethe downe  
into the wombe, and is sent downe into the  
draughte awayne, and it hath an ende of root-  
yng, but the blessinge of Chyriste kept his discy-  
ples and apostels bothe bodelye and gostelye.

As it is wyrtten, that none of them perished but  
the sone of perdicio that the scriptures myght  
be fulfylled, and often the scripture sayth that  
Jesu toke breade and brake it and gaue it to  
his disciples, and sayd, take ye, eate ye. This is  
my bodye that shalbe geuen for you. But he  
sayd not this bread is my body or that the brede  
shuld be geue for the lyfe of the world. For chy-  
riste saythe what and if ye shall see the sonne of  
man ascend vp, wher as he was before. It is the  
spirit that quickeneth, the flesh pspireth nothig

Math. 15.

Joh. 134

Joh. 6.

Also

Also Christ sayth in the gospel, verely verely  
I saye vnto you Excepte the whet corne fall in  
to the ground and dye. It bydeth alone, but yf  
it dye, it byngeth forth the muche frute. Here  
menne maye see by the wordes of Christe that  
it behoued that he dyed in the flesh, and that  
in his deathe was made the frute of euerlasty-  
ngelyse for all them that beleue on hym, as it  
is wyrtten. For as by Adam all dye, euen so by  
Christe shal all lyue: & euery man in his owne op-  
ber, for as one clerenes is in the sone, another  
in the mone, and a sterre in clerenes nothinge  
in comparyson to the sonne. Euen so is the a-  
gayne rysinge of the ded men, for we be sown  
in corruption and shal rylse agayne incorrup-  
tible, we are sown in infympte and shal rise  
again in vertue, we are sown in naturall bo-  
dyes, and shal rylse agayne spirytual bodyes.

**Math.**  
**Marke.**  
**Luke.**

Then yf Christe shal chaunge thus oure dead  
ly bodyes by death, and god the father spared  
not his owne sonne as it is wyrtten, but that  
death shoulde reyne in him as in vs, and that  
he shoulde be translated into a spirytual body  
the fyrst agayne rysinge of deade men. Then  
howe sayth Hypocrites that take on them to  
make oure Lordes bodye, loo whether make  
they the glorifyed bodye ether make they ag-  
ayne the spirytual bodye whiche is rylsen  
frome deathe to lyfe ether make they the fle-  
shely bodye as it was befoze he suffered deathe  
and yf they saye also that they make the spiri-  
tuall bodye of Christe it maye not be so, for  
that chynge that Christe sayde and dyd he  
dyd it as he was at soupper befoze he suffered  
his passion, as it is wyrtten that the spiri-  
tual body of Christ rose agayne fro deathe to life

**Note**  
**here.**

**Math.**  
**Luc.**

Also



Also he ascended by to heauen, & that he wyl  
abide there tyll he come to iudge the quicke &  
the deade: and yf they saye that they make  
Christes bodye as it was before he had suffer-  
ed hys passion, then muste they nedes graunt  
that Christe is to dye yet: for by all holy scrip-  
tures he was promised to dye, and that he ga-  
ue lordshyppe of euerlastynge lyfe.

Farther moze yf they saye that Christe ma-  
de hys bodye of breade: wyth what wordes  
made he it, not wyth these wordes, (Hoc est cor-  
pus meum) that isto saye in Englyshe, this is  
my bodye, for they be the wordes of gpyng  
and not of makynge whych he said after that  
he brake the breade then departynge it amonge  
his disciples and apostles. Therefore yf Christ  
had made of that breade hys bodye, had made  
it in his blessinge or els in gpyng of than-  
kes and not in the wordes of gpyng for yf  
Christe had spoken of the material bread that  
he had in hys handes as when he sayde, (Hoc  
est corpus meum) this is my bodye and  
it was made before, or els the worde had bene  
a lye, for yf ye saye this is my hande, and yf it  
be not a hande then am I a lyer, therfore seeke  
it busely yf ye can fynde. ii. wordes of blessing  
or of gpyng of thanks the whych Christe  
dyd, & that a the clerkes of the earth knoweth  
not, for yf ye myghte fynde or knowe it those  
wordes, then shulde you ware great mapsters  
about Christ, and then ye myght be gyuers of  
hys substance, and as father and maker of him  
and that he shoulde worshyppe you, as it is  
wyrtten: Thou shalt worshyppe thy father &  
mother, or suche as despye suche worshyppe a-  
gaynst goddes lawe, speaketh saynt Paule of  
the

Exod. 12.



2. T<sup>est</sup>, 2.

Math. x.  
Luke. i.  
Psal. 16 9.

the man of synne that enhaunsethe hym selfe as he were God. And he is worshypped ouer all thynges as God and sheweth hym selfe as he were god, where our charge be gylty in this deme ye or they that knowen mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye thys is my bodye, the whiche ye call the wordes of consecration or elles of makynge, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the lord, but trulpe there is nothyng but an hepe of accidentes as whytnes, ruggednes, roundnes, sauery, touchynge, and tastynge and suche other accidētes. Than yf thou sayest that fleshe and blood of Christe that is to saye hys manhode is made moze or encreased be so moche as the ministracion of breade and wyne is, the whyche ye mynistrē, yf ye saye it is so, then thou muste nedes consent that that thyng that is not God to daye shalbe God to morowe, yea and that thyng whyche is wythout spirite of lyfe, but groweth in the felde by kynde, shalbe God an other tyme. And we all ought to beleue that he was wythout begynnynge, and wythout endynge, and in hys manhode begotten and not made, for yf the manhode of Christe were encreased euery daye by so muche as the breade and wyne draweth that ye ministrē, he shoulde ware moze in one daye by carte lodes then he dyd in xxxiiij. yeres when he was here in earth. And yf thou makest the body of the lord in those wordes: Hoc est corpus meum, that is to saye. This is my bodye. And yf thou mayste make the bodye of the lord in those wordes, Thys is my body, thou thy selfe must be the pson of Christe or els there is a false God, for yf it is thy bodye

as thou sayest, then it is the bodye of a false  
kname, or of a drunken man, or of a thefe, or of  
a lecherous or full of other synnes, and then  
ther is an vncleane bodye for any man to wor-  
k myn for god. For and Christe had made there  
his bodye of material breade in the sayd wor-  
des, as I knowe they be not the wordes of ma-  
kyng, what earthly man had power to do as  
he dyd, for in all holy scripture from the begyn-  
nyng of Genesis to the ende of the Apocalips  
There be no wordes wyrtten of the makynge  
of Christes bodye, but there bene wyrtten that  
Christ was the sonne of the father, and that he  
was conceived of the holy ghoste, and that he  
toke fleshe and bloode of the virgyn Mary, &  
that he was deade, and that he rose agayne  
from death on the thyrde daye, and that he as-  
cended to heauen very god and man, and that  
we shulde belue in all scripture that ben wyrt-  
ten of hym and that he is to come to iudge the  
quycke and the deade, and that the same Crist  
Jesu kynge and sauiour, was at the begynnyng  
with the father and the holy ghoste, makyn-  
ge all thynges of nought, both heauen & earthe  
and all thynges that bene in it workynge by  
worde of his vertue, for he said, be it do, and it  
was done, as whose workes neuer earthly man  
myght cōprehende either make. And yet þ wor-  
des of the makynge of these thynges by me wyrt-  
ten in the beginning of gene. i. as god spake  
thys yf ye can not make the worke þ he made,  
I haue þ wordes by which he made it, how shal  
he make hym that made the workes & you haue  
no wordes of auctorite either power lestte you  
on earthe by which ye shulde do thys, but as  
ye haue sayned thys crafte of youre false ex-  
cours, whych some of you vnderstand not, for

Heb. i.

Genesis. i.

it is prophesied **Esay .vi. and .xlii. chapter of**  
**Isaiah .xiii. and Luke .viii. Marke .iii. ye shall**  
**haue eyes and se not, and eares and heare not,**  
**and ye shall se prophesies and ye shall not vnder-**  
**stande like they were conuerted, for I hyde**  
**them from the heries of those people, they heri-**  
**tes are greatlye fattened and thys thinge is done**  
**to you for the wyckednes of youre errours in**  
**vnbelone, therfore be ye conuerted frome the**  
**worst synne as it is wytten, when Moyses**  
**was in the hyll wyth God Exod. xx. the people**  
**made a calfe and worshypped it as God. And**  
**God spake to Moyses go, for the people haue**  
**done the worst synne to make and worshypp**  
**alyen goddes. But nowe I shall aske you,**  
**woyde, answer ye me, whether is the body of**  
**the lord made at once or at twyse, is bothe the**  
**fleshe and the bloode in the host of the bread,**  
**or elles is the fleshe made at one tyme and the**  
**bloode made at other tyme, that is to saye the**  
**wyne in the chalyce: yf thou wylt saye it is ful**  
**and hole the manhode of Christe in the host**  
**of bread bothe fleshe & bloode, skynne, heart,**  
**and bones, then makest thou vs to worshypp**  
**a false god in the chalyce, whych is vncōfured**  
**when ye worshypp the bread, and yf ye saye the**  
**fleshe is in the bread, and the blood in the wyne,**  
**then thou muste graūt, yf thy craft be true,**  
**as it is not in dede, that the manhode of christ**  
**is departed and that he is made two tymes: by**  
**for fyrst thou takest the host of bread other**  
**a pce of bread and make it as ye saye, and the**  
**innocent people worshypp it. And then thou tak-**  
**kest to the, the chalyce and lyke wyse marrest,**  
**makest I wolde haue sayd, the blood in it, and**  
**then worshyppen it also, and yf it be so as I to**

am sured, that the fleſhe and bloode of Chriſte  
aſcended, then be ye falſe harlottes to god and  
to vs, for when we ſhalbe houſholde ye bynge  
to vs the dye fleſhe, and let the blood be away  
for ye gyue vs after the breade wyne and wa-  
ter, and ſometymes cleane water vnblessed ra-  
ther conſured, by the vertue of your craft, and  
yet ye ſaye vnder the hoost of breade is the full  
manhode of Chriſte, then by youre owne con-  
feſſion muſte it nedes be that we worſhyppen  
a falſe god in the chalyce which is vnconſured  
when we worſhypp the breade, and worſhypp  
the one as the other, but where fynde ye that,  
that euer Chriſt or any of hys diſciples taught  
any man to worſhypp thys breade or wyne.  
Therefore what ſhall we ſaye of the Apoſtles  
that were ſo muche with Chriſte, and were cal-  
led by the holy goost, had they forget it to ſet it  
in the crede whē they made it that is chriſtē men  
nes beleue, or elſe we might ſay that they knew  
no ſuche God, for they beleue in no more gods  
des but in hym that was at the begynnynge, &  
made of nought all thynges. Heb. the fiſt, pl.  
xvi. viſible & vniſible whych lordē toke fleſhe  
and bloode beyng in the virgyn the ſame god  
But ye haue many falſe wayes to begyle the  
innocent people and ſeyghthes of the ſende.  
For ye ſay that in euer y hoost either pece is the  
hole māhode of Chriſt eyther full ſubſtance of  
hym. For ye ſaye as a man may take a glaſſe,  
and breake the glaſſe into many peces and in  
euer y pece properly thou mayſte ſe thy face, &  
thy face not parted. So ye ſaye the lordes bo-  
dy is in eache hoost eyther pece and hys body  
not parted. And thys is a foule ſubtyl queſtion  
to begyle an innocent ſoule, but wyll ye take  
hede

hede of thys subtyll question, how a man may  
take a glasse and beholde the very lykenes of  
hys owne face and yet it is not his face, but  
the lykenes of hys face, for and it were his ve-  
ry face, the he muste nedes haue two faces, one  
on hys body and an other in the glasse. And yf  
the glasse were broken in many places, so ther  
shulde be many faces, more by the glasse then  
by the bodye and eche man shal make as many  
faces to them as they wolde, but as ye maye see  
the mynde or lykenes of youre face and is not  
the very face, but the fygure therof. So the  
breaue is the fygure or mynde of Christes bo-  
dye in earth, and therfore Christe sayde. As oft  
as ye do thys thyng do it in mynde of me, Lu-  
xxii. Also ye saye as a mā may lyght many can-  
dels at one candell and the lyght of that can-  
dle neuer is more nor neuer the lesse. So ye saye  
that the manhoode of Christe descendeeth into  
eche parte of euery hoost, and the manhoode of  
Christe neuer the more ne lesse, where then be-  
cometh your ministrations. For yf a mā lyght  
many candels at one candle as longe as they  
brenne there wylbe many candelles lyghted as  
as well the laste candle as the fyrste, and so by  
thys reason, yf ye shall fetch your worde at  
god, of god make god, there muste nedes be ma-  
ny goddes and that is forbydden in the fyrste  
cōmaūdemēt Ero. xx And as for making more  
either makynge lesse of Christes manhoode  
lyeth not in your power to come there, nyghte,  
neither touche it, for it is ascended into heaue  
in a spirituall bodye, Math. xxviii. whyche he  
suffred not Mary Magdeleyne to touche, wher  
her synnes were forgiven to her. Therfore all  
the sacramentes that be lefte here in earth be  
but

but myndes of the body of Christ for a sacra-  
 ment is more to saye, but a sygne of mynde  
 of a thyng passed or thyng to come, for when  
 Iesu spake of the breade and sayd to hys dis-  
 ciples, Luke the. xxii. as ye do this thyng, do it **Luke. 22.**  
 in mynde of me, it was set for a mynde of good  
 thynges passed of Christes body, but when the  
 Angel shewed to John Apocalips. xvi. the sa-  
 cramentes of the womā, and of the beast that **Apoc. 17**  
 bare her, it was set for a mynde of euil thynges  
 to come, on the face of the death, & great stroy-  
 eng of the people of god. And in the olde lawe  
 there were many fygures of myndes of thyngs  
 to come. for the body of Christ and circū-  
 cision was commanded vnto a lawe, and he  
 that kept not the lawe was slayne. And yet St.  
 Paule sayeth Roma. ii. And neither it is cir- **Roma. 2.**  
 cumcision that is only in the fleshe but he that  
 is circumcised of herte in spirite, not the letter  
 whose perusynge is not of men, but of God. **Peter. 3.**  
 Peter sayeth the. iii. chapter. And so baptyzme  
 of lyke forme maketh not vs saffe, but the put-  
 tyng awaye of fylthynes of the fleshe, and the  
 arpyng of good conscience in god, by the again-  
 ryng of our Lorde Iesu Christ from death  
 that we shoulde be made heyres of euerlastyng  
 lyfe, he yeaue into heauen, and Angelles and  
 powers and vertues, bene made subiectes to  
 hym. And also the Scriptures sayeth of Iohan  
 Baptyste, Mathewe the xij. chapter, that he **Mathe. 1.**  
 preached in wyldernesse and sayde a stronger  
 then I shall come after me, and I am not wor-  
 thy to knicke downe and vnlace hys shoe, and  
 yet Christe sayde that he was more then a pro-  
 phete. Esay sayeth the. vi. Chapter. Mathewe **Mathe. 3.**  
 xi. howe maye ye say ye be worthy to make his  
 body



**Math, 11.**

**Roma, 10.**

body and yet your workes bereth wytnes þat  
be no lesse the prophetes, for yf ye dyd ye shoulde  
not teach the people to worship the sacramen-  
tes or myndes of Christe for Christe hym selfe  
whyche sacramentes or fygures ben lesfull than  
god taught them and lest them vnto vs, as the  
sacrifyces other myndes of the olde lawe was  
full good as it is wyttich. They that kepen the  
shulde lyue in those, Paule Roma, 1. and so the  
bread that Christe brake was lesse to vs for  
mynde of thynges passed for the bodye of Christe,  
like that we shoulde beleue he was a very man  
in kynde as we be as god in vertue, and that  
hys manhood was sustayned in foode as our  
be, for saynt Paule sayeth he was very man,  
and in habyte he was founde as man. And so  
we muste beleue that he was very God & man  
together, and that he liued by very god & man  
to heauen, and that he shalbe there tyl he come  
to deuie the world. And þe we maye not se hym  
bodely beyng in thys lyte, as it is writen pet. i.  
for he sayeth, whom ye haue not yeloue, into  
whome ye nowe not synge beleue. And John  
sayeth in the fyyst gospel, no man sawe god no  
but the onely begotten sonne that is in the bo-  
some of the father he hath tolde out. And Joh  
sayeth in hys epistle the. iii. chap. Every man þ  
synneth seeth not hym neyther knowe hym, by  
what reason then saye ye that be synners that  
ye make god, truly this muste nedes be þe worst  
synne, to saye that ye make god, and it is the  
abhomination of dyscomforte that is sayd in  
Daniel the prophete standynge in the holy pla-  
ce, he that readeth let hym vnderstande. Also  
Luke sayeth. xxi. that Christe toke the cuppe af-  
ter that he had supped & dyd thankes & sayde.

Thys



Thys cuppe is the newe testament in my blood  
that shalbe shedde into the remission of synnes  
for man, now what say ye, the cuppe which he  
sayd is the newe testament in my blood, was it  
that materiall cuppe in whych the wyne was that  
he gaue hys dysciples wyne of, or was it hys  
most blessed bodye in which the blessed blood  
was kept tyl it were shed out for the synners of  
them that shulde be made safe by hys passion,  
for nedes we muste saye þ he spake of his holy bo  
dye, as he dyd whē he called hys passion either  
an infyrnge in bodye a cuppe when he prayed to  
his father or he wente to hys passion, Math.  
xxvi. And said yf it be possible þ this cup passe  
fro me, but yf thou wylt þ I drinke it thy wyl  
be done. He spake not here of the materiall cup  
in whych he had gyuen hys disciples drynke for  
it troubled not him, but he prayed for his great  
suffraunce & bytter the whych he suffered for our  
synnes & not for hys. And yf he spake of his ho  
ly body & passion when he sayd. This cup is þ  
newe testament in my blood, so he spake of his  
holy bodye, when he sayd thys is my body that  
shalbe gyuen for you, & not of the materiall bryd  
whiche he had in hys hande. Also in an other  
place he calleth his passion a cuppe, Math. xx.  
wherre the mother of zebedeus sonnes came to  
hym, & axed of hym that her two sonnes when  
he came to hys kyngdom myght syt one of his  
ryght syde & one at his left syde. And he answe  
red & sayd, woman thou wotest not what thou  
axest, then he sayd to them: maye ye drynke of  
the cup that I shall drynke, & they sayd ye lord.  
And he sayd ye shal drynke of my cup, but to  
sytt on my ryght hande or lefte hande it is not  
myne to gyue, but to the father it is proper, but

in that that he sayde ye shal drynke of my cupple  
he prynced them to suffer tribulacion of the werc  
world as he dyd, by the which they shuld encreas  
into lyfe cuerlastyng, & so be both on hys ryght  
hāde. And thus ye may se þ Chyist spake not of  
the material cup nether of hymselfe nor of hys  
apostles nether of material bred nether of mat  
terial wyne. Therfor let every mā wisely hearken  
he prayers & great study & also charite read the  
wordes of god & holy scriptures, but many of you  
you be lyke the mother of zebedeus sonnes, to whome  
whome Chyist said, thou wotest not what thou  
arest. So many of you wote not what ye are o  
or what ye do, for yf ye dyd, ye wold not blasphem  
pheme god as ye do, to set an alie god in sted of  
the true god. Also Chyist sayeth John. x. I  
I am a very vyne, wherfore worshyppe ye not  
the vyne for God as ye do the breade, where  
was Chyist a very vyne, or where in was the  
breade Chyistes bodye, in figuratiue speche  
whych is hyd to the vnderstādyng of synners.  
Then yf Chyiste became not a materall either  
an earthly vyne, nether material vyne became  
the bodye of Chyiste. So nether the breade ma  
teriall breade was not chaunged from his sub  
stance to the flesh and bloode of Chyiste.  
Haue ye not reade John the .ii. when Chyiste  
came into the temple, they asked of hym what  
token he wolde shewe, that they myght beleue  
hym. And he answered vnto them, cast downe  
this temple and in thre dayes. I shal raise it a  
gayne, whych wordes were fulfilled in hys re  
synge agayne from death, but when he sayde  
vndo this temple, in that that he sayde this,  
they were dyscende for they vnderstode it flesh  
ly, & had wente that he had spoken of the tem  
ple

temple of Jerusalem, for because he stode in it. And  
therof they accused hym at hys passion ful fal  
sely Math. xvi. for he spake of the temple of  
his blessed bodye, which rose agayne in the, iii.  
daye. And ryght so Christe spake of hys holpe  
ful bodye when he sayd, this is my bodye whiche  
shalbe geuen for you, Luke. xxi. whych was ge  
uen to death, and into rysyng agayne to blyss  
ednes for al that shalbe saued by him, but like as they  
accused him falsely of the temple of Jerusalem  
s, righte nowe a dayes they accusen falsely a  
gynste Christe and saye that Christe spake  
of the breade that he brake amonges hys as  
blasphemes, for in that Christe sayde this, they  
diden deceyue take it fleschely and turne it to the  
materall breade as the Jewes dyd to the tem  
ple, & on this fals vnderstandynge they make  
an abhominacion of dyscomforte that is sayd of  
Daniel the prophete, xi. and Math. xxiii. Stan  
dyng in the holy place, he that readeth let him  
hym vnderstande. Nowe therfore pray we her  
to God that this euell tyme maye be made  
shorte, for the chosen men as he hath promysed  
in hys blessed gospel Math. xxiii. And the  
large and wyde waye that leadeth to perdition  
maye be stopped, and the straye and narrow  
waye that leadeth to blyss maye be made o  
pen by holye scriptures, that we maye knowe  
whych is the wyl of God to serue him: & sye  
herkes and holynes in the drede of  
God that we maye fynde by  
hym a waye of blyss  
euerlastynge.

So be it.

# **† The Test ment of master wylliam**

Cracie esquire, expounded by Wylliam  
Tindall. Wherin thou shalt perceyue wryt  
what charite the channecer of Worcester  
Burned whan he toke vp the dead car  
kas and made asshes of hit after  
hit was buried.

M. D. xxxv.

**C**To the reder.

**T**hou shalt vnderstand moost deare Re-  
der that after Wylliam Tindal was  
Iudassie betrayed by an Englysheman  
a scoler of Louaine, whose name is Phillips  
ther were certaine thynges of his doynges found  
which he had entended to haue put forth to the  
furtherance of godes worde amongst which  
was this Testamēt of master Cracie expounded  
by Wylliam Tindal whiche I haue caused to  
be put in print, to the intent that all the worlde  
shulde see howe earnestly the Cannoniers  
& spiritual lawyers (which be the chiefe rulers  
vnder byshopes in every dioces in somoch that  
in every cathedral church the deane channecer  
archdeken or comenlye doctours or bachelers  
of lawe) do endeuer them selues iustlye to iudge  
and spiritualllye to geue sentence accordyng to  
charite upon all the actes and dedes done of  
they

they: diocessanes, after the ensa umple of the ch  
nuncier of Worcester, whyche after master Cras  
le was buried (of pure zeale and loue hardely)  
toke, by the deed carkas & burnt hit wherfore he  
did hit, it shal euidently appere to the reader in  
this littell treatyse, rede hit therfore, I beseeche  
the and iudge the spirites of oure spirituale, &  
pray that the spirite of him that realed by

Christe, maye ones inhabite them, &

mollyfye they: herres, and so

illumine them, that

they maye

bothe

se and shewe true light, and no longer

resiste God ner his truth

Amen.



## The Testament hit selfe .

In the name of God  
Amen.

**I** william Cracie of Codynghth in the co  
unte of glocester esquier, make my Testa  
ment & last wyl, as here after folowith .

**I** fyrt, and befoze all other thynge I co  
myt me vnto God, and to his merce, trustyng  
without any dowte or mystrust, that by his gr  
ace and the merytes of Iesus Christe, and by  
the vertue of his passion, & of his resurrection,  
I haue & shal haue remissio of my synes, & res  
urrectio of body & soule, accordyng as hit is w  
ritten Rob. xix. I beleue þ my redeamer lyueth, &  
þ in þ last day I shal ryse out of þ erth, & in my  
fleshe shal se my sauiour, this my hope is layde  
by in my bosome. And

And to wchyn the wealth of my soule, the  
sayth that I haue taken and reherſed, is suffi-  
cient (as I ſuppoſe) w<sup>th</sup> out any other mans wor-  
ke, or woꝝkis. My grounde & my beleeſe is, that  
ther is but one god and one mediator betwe-  
ne god & man, whych is Jeſus-chryſte. So ſ I  
do except none in heauen nor in erthe to be my  
mediator betwene me & god, but onely Jeſus  
Chryſt, al other be but peticioners in receyving  
of grace, but one able to geue influence of gra-  
ce. And therfore wyll I beſtowe no part of my  
goodes for that intent ſ any man ſhulde ſaye,  
or do, to healepe my ſoule for therein I truſt on-  
ly to the promyſe of god, he that beleueth and  
is baptiſed ſhalbe ſaued, & he that beleueth not  
ſhalbe damned, marche the laſt chapter.

And to wchyn ſ buryinge of my body, it a-  
uaileth me not what be done therro, where in  
ſainct Juſtine de cura agēda pro mortuis ſaith  
that they are rather the ſolace of them that ly-  
ue thā, wealth or comfozt of them that are de-  
parted, & therfore I commit hit onely to the dyſ-  
cretion of myne executours.

And to wchynge the diſtribution of my te-  
poral goodes, my purpoſe is by ſ grace of god  
to beſtow, the to be accepted, as frutes of faith  
So ſ I do not ſuppoſe ſ my merite be, by go-  
od beſtowing of them, but my meryte is ſ fal-  
ſh of Jeſus Chryſt onely, by whych faith ſuch  
woꝝkes are good accordig to ſ woꝝdes of our  
lord Math. xxv. I was hungrye, & thou gaueſt  
me to eate, & ſ ſolowſh, that ye haue done to ſ  
leaſt of my bretherne ye haue done to me &c. & e-  
uer we ſhuld conſyder ſ trew ſentence, ſ a go-  
od woꝝke maketh not a good man, but a good  
man maketh a good woꝝke, for faith maketh  
the man

the man booth good and ryght wyse, for a ryght wyse man lyueth by faith. Rom. i. & what so euer springeth not owte of faith, is synne. Ro. ma. xiiii.

And al my tēporal goodes that I haue not geuynge, or delyucred, or not geuen by wytyng of myne awne hande herebynge the date of this present wytyng I do leaue & geue to margarete my wyse, and to Rycharde my sonne which I make myne executoure, witnes this myne owne hande, the .x. daye of October, in the .xxii. yere of the raygne of Kyng Henry the. viii.

## Cyndall.

Now let vs examen the partes of this **T**e samē sentence by sentence. First to comit oure selues to God aboue al, is the first of al preceptis, & the first stone in the foundation of oure faith, that is. that we beleue and put oure trust in one god, one al true, one almyghty, al good, & al mercyful, cleuyng fast to his trueth, might, merce, & goodnes, suerly certyfyed & ful persued, that he is our God, ye oures, and to vs all true, wythoute al falsheed and gyle & cannot fayle in his promyses, And to vs almyghty, that his wyll cannot be leat to fulfyl all the trueth that he hath promysed vs, And to vs al good, & all mercyfull, what so euer we haue done, and howe so euer greuously we haue trespassed, so that we cum to hym the waye that he hath appointed, wherthe waye is Iesue Chryst onely, as we shal see folowngly this first clause than is the first commaundement, or at the least, the first sentence in the first commaundement, and the first artycle of our crede.

And



And that thys trust & confidence in the mercy of God is thozow Iesus Chryst, is the second article of our crede confirmed & testified thozow out al scripture, That Chryst bringeth vs into thys grace, Paule proueth, Rom. v. sayng Justified by sayth we are at peace wyth God, thozow Iesus Chryst our Lord, By whom we haue in entering in vnto this grace in which we stand, & Ephe. iiii. By whome sayth Paule we haue a blood entrynge in, thozow y sayth y is in hym: & in the second of y sayd Epistle, By him we haue an entryng in vnto the father, & a lytle before in the same chapter, he is oure peace. And Johan in the first chapter, Beholde the Lihe of God whych he taketh awaye the synne of the worlde, whych synne was the bafte that stayed the entryng in, & kept vs owte, & the sward wherwyth was kepte the entryng vnto the tre of lyfe frome Adam & all his offsprynge.

And in the second of the first of Peter, whiche bare our synnes in his Body, and by whiche scrippes we are made hole. By whom we haue redemption thozow his blood euen the forgiveness of our synnes Collos. i. & Ephe. i. And Roma. iiii. He was deliuered for oure synnes & rose agayne for our iustificenge.

And concernynge the resurreccio, it is an article of our sayth, and prouede there sufficiency: and that hit shalbe by the power of Chryste, is also the open scripture.

Johan. vi. Chys is the wyl of my father whych sent me that I lose nothing of all that he hath geuen me, but that I raise hit vp agayne in the last day, & agayne I am the resurreccio Jho. xi. That this lyue faith is sufficient to iustificaciō with

wyth owte addynge to of any more helpe, is  
this wyse proued the pmyser is God of whom  
Paule sayth. Rom. viii. Yf God be on our syde  
what matter maketh it who be ageynst vs he  
is therto al good, al mercifull, al true & al mygh-  
te, wherfor sufficiēt to be beleued by his othe,  
more ouer Christ in whom the promes is made  
hath receiued al power in heuen & in erth. Mat  
the laste.

He hath also a perpetual presthode, & there-  
fore able perpetually to saue. Heb. vii.

And that ther is but one mediator Christ is  
Paule. 1. ad Timothe. ii. And by that wooorde  
vnderstonde an attonemakere, a peace maker &  
bynger in to grace & fauour, hauing ful power  
so to do. And that Christe is so, is proued at the  
ful. It is wyttē Ihon. iii. The Father loneth  
the sonne, and hath geuen all in to hys hande.

And he that beleueth the sonne hath euerlast-  
ynge lyfe & he that beleueth not the sonne shal  
not see lyfe, but the wyath of God bydeth apō  
hym. Al thinges ar geuen me of my father. Iu-  
ke. x. And al whoso euer cal on the name of the  
Loyd shalbe saued. Act. ii. Of his fulnes haue  
we al receaued Ihon. i. Ther is no nother mā  
in whych we muste be saued. Actes. iiii. And a-  
gayne, vnto his name beare al the prophetes re-  
corde, that by his name shall all that beleue in  
him receaue remissio Actes. x. In him dwelleth  
al the fulnes of god bodely. Coll. ii. Al what so  
euer my father hath are myne Io. xvi. what so  
auer ye are in my name I wyl I do for you Io.  
xiii. One loyd, one faith, one baptyme, one god  
and father of all, whych is aboue al thow al  
& in you al Eph. iiii. Ther is but one whose ser-  
uaunt

want I am, to do his wyl. But one þ̄ I chal paye  
me my wages, ther is but one to whom I am  
bonds, ergo but one that hath power ouer me  
to damne oꝝ saue me, I will adde to this Pau-  
les Argument Galat. iii. God swaie vnto Abra-  
am. cccc. yeres befoze the lawe was geuen, that  
we shulde be saued by Christe. Ergo the lawe  
geuen. cccc. yeres after can not dysannull that  
couenaunt, So dispute I Christe whan he had  
suffered hys passion, and was rylen agayne  
entred in to his gloze, was sufficient foꝝ hys  
apostles, without anye other meane oꝝ helpe,  
ergo the holynes of no saint sence hath dimy-  
nished ought of that his power. But that he  
is as full sufficient now, foꝝ the promes is as  
deaply made to vs as them, Mozeouer the trea-  
sure of his merce was layde vp in Christe foꝝ  
all that shulde beleue, ycr the worlde was made  
ergo nothyng that hath happened sence hath  
chainged the purpose of the in vnuariable god.

Mozeouer to exclude the blynde imaginati-  
on falslye called faith, of them that geue them  
selues to vice with out resistence, affirminge, þ̄  
they haue no power to do otherwyle, but that  
God hath so made them, and therfoze must sa-  
ue them, they not entendinge oꝝ purpoynge to  
mende theyꝝ lyuynge, but synnyng wꝝth hote  
consent and full lust, he declareth what faith he  
meaneth. ii. maner of wayse. Firste by that he  
saith, who so euer beleueth and is baptized, shal-  
be saued, By which wordes he declareth eu-  
dently, that he meaneth that faith, that is in the  
promes made vpo the apopnymēt betwene god  
and vs, that we shuld keape his lawe to the vt-  
termost of our power, þ̄ is he that beleueth in  
Christ foꝝ remission of synne, & is baptized is

Do the wyll of Christ, & to kepe his law, of loue  
& to mortyfie the fleshe, that mā shalbe saued, &  
so is the imaginaciō of these swyne þ̄ wyl not  
leue wallowynge them selues in curye myre  
& podel, cleane excluded, for God neuer made  
pnes but apō an appoyntmēt or couenant vnder  
which who so euer wyl not come can be no  
partaker of the pnes, True faith in christ geueth  
power to loue þ̄ law of god: for it is writtē  
Jhā the first, he gaue thē power to be the sōnes  
of god in that they beleue in his name, Now to  
be þ̄ son of god, is to loue ryghteousnes, & haue  
no vnrighwisnes & so to be lyke thy father. Haue  
thū than no power to loue þ̄ lawe: so haue thū  
no faith in Christis bloude. And Ro. iii. we see  
vpō maynteyne the law thorow faith, why so  
for the preching of faith ministrereth the spirite  
Galat. iii & ii. Cor. iii. & the spirite lowerseth the  
bādes of Mathā, & geueth power to loue þ̄ lawe,  
and also to do it.

For sayth Paule. Rom. viii. yf the spirite of  
him that raysed vp Iesus dwell in you, then  
will he that reased vp Iesus quyen your mortall  
bodies by the meanes of his spirite dwelling  
in you.

I wel wilt thou saye: yf I must professe the  
lawe and woorkes, ergo faith alone saueyth me  
not. Be not deceaued with sophistrie: but with  
draue thyne eares from wordes and cōsider þ̄  
thing in thine hart. Faith iustificeth the: þ̄ is by  
geth remissio of all synnes, & scatteth the eye in þ̄  
state of grace before al woorkes, & getteth þ̄ power  
to worke yf þ̄ coudest woorkes, but if thou  
wylt not go backe againe, but continue in  
grace, & cō to þ̄ saluaciō & glorious resurrectiō  
of christ, þ̄ must work & ioine woorkes to thy faith  
thū wyl & dede

de to, yf thou haue tyme & leasure, & as oft as  
thowallest set the on thy sayth agayne with  
euer healte of woorkes. And althowghe when  
thou art reconciled and restored to grace wo  
orkes be required yet is not that reconsilyng  
and grace the benefyte of the woorkes that folo  
we : but cleane contrarye that forguene  
the synnes and restorenge to fauour deserue  
the woorkes that folow. Thowgh whē the king  
(after that sentence of deeth ys geuen apon  
murderer) hath pardoned hym, at the request  
of some of hys frendes, woorkes be required  
of hym that he hence forth kepe the hynges la  
wes, yf he wyl continue in hys graces fauour  
in whiche he now standeth, yet þ benefyte of  
hys lyfe proceedeth not of the deservynge of the  
woorkes that folow, but of the kinges goodnes  
& fauour of his frendes, yf and that benefyte  
gyft of his lyfe deserue the woorkes that folow  
Thowgh the father chastice the chylde, yet is þ  
chylde, no lesse bound to obeye, & to do the w  
yll of the father, yf when the father pardoneth  
it, the woorkes that folowe deserue þ fauoure,  
thā must þ woorkes þ folowed the correctio ha  
ue deserued fauour also. And than was the fa  
ther vnrighthe to chastice hit. All what soe  
uer thou art able to do, to please God wyl al  
is thy dute to do, thowghe thou haddest ne  
uer synned, if it be the dute how rā it than be  
the deservynge of þ mercy & grace that wēt be  
foze. Now that mercy, was þ benefite of god  
thy father thow þ deservynge of the lord Crist  
which hath bought þ w þ prync of hys blood.

And agayne when he sayeth þ he purpoeth  
to bestow his good, to be accepted as frutes of  
saith it is euident that he meaneth þ luyng  
saythe

as which professeth the lawe of god, & is the  
with mother of all good workes, ye & nurse thereto.

Another caullation which they myght make  
in the seconde parte, where he admitteth no  
other mediatour but Crist onelye, nor wyll ge-  
ue of his goodes, to bynd any man to any say-  
s of obseruance for the heale of his soule, when  
he were hole in the kyngdome of Christe cleane  
ing deliuered both bodye and soule from the domp-  
nacion of Sathan (as the scripture testifieth all  
that dye in Christ to be) is this, they wyll saye,  
that he helde that none shuld pray for hym save  
Christ, and that we be not bounde to praye one  
for another, ner ought to despye the prayers of  
another man, that he excludeth, in that he sayth  
the all other be but petitioners. By which wordes  
he playnly cōfesseth that other may & ought for  
us to praye, and that we maye and ought to de-  
sire other to praye, for verbut meaneeth that we  
may not put oure trust and confidence in theyr  
prayer, as though they gave of the selues that  
which they despye for vs in theyr petitions, & so  
geue the the thanks, & ascribe to their mercyes  
that whiche is geuen vs in the name of our ma-  
ster Christ, at the deseruinges of his bloude.

Christ is my lord, and hath deserued and also  
obtainned power, to geue me al that can be de-  
sired for me. And all other despye for me: that is  
despyed in Christes name & geue at the merytes  
of his bloude, All the honoure than, trust, confy-  
dence, and thanks, perteyne to hym also.

Some wyll haplye saye, howe shulde I desire  
another to pray for me, & not trust to his prayer  
Merelye euen as I despye my nychbar to helpe  
me at my nede, and yet trust not to hym, Christe  
hath commanded vs to loue eche other. Howe  
whan



I wyl go to desire heale, I put my trust in god  
and complayne to god first, and saye, Loo fa-  
ther, I go to my brother, to receiue helpe in thy na-  
me, prepare the heart of hym agaynst I come: so  
he maye pitie me and helpe me for thy sake. &c.  
Now if my brother remembre hys dute & hel-  
pe me, I receiue hys of god, and geue god the  
thanks which moued the heart of my brother  
and gaue my brother a courage to helpe me  
wherewith to do hit, & so hath holpe me by my  
brother. And I loue my brother agayn and say  
Loo father, I went to my brother, in thy name  
and he hath helpe me for thy sake: wherfore O  
father be thou as merciful to hym at hys neede,  
as he hath bene to me for thy sake, at my neede.  
So nowe as my brother dyd his dute whan he  
holpe me, so do I my dute whan I praye for  
hym agayne: and as I myght not haue put my  
truste and confydence in my brothers helpe, so  
may he not in my prayers. I am sure that god  
wyl helpe me by his promes, but am not sure  
that my brother wyl helpe me, though he hit be  
hys dute, so am I sure that god wyl heare me  
whatsoeuer I are in Chyestes name by his pro-  
mes, but am not sure that my brother wyl praye  
for me, or that he hath a good heart to good.

No, But the saynctes in heuen tan not but  
praye & be herde, no moze can the saynctes in erth,  
but praye and be hearde nether. Moyses,  
Samuell, Dauid, Noe, Elzas, Elzeus, Elias,  
Daniell, and all the Prophetes prayed: &  
were hearde: yet was none of those wycked  
wolde not put their trust in god, accordyng to  
their doctrine & preachynge partaker of the  
prayers in the ende. And as damnable as hit is  
for the poze to trust in the ryches of the ryche

apoo



apon erth, so damnable is it also to leaue þ co-  
nemaunt made in Chyistes bloude, and to truste  
in the sayntes of heauen. They that be in hea-  
uen knowe the elect that truste in Chyistes blo-  
ude and pprofesse the lawe of god and for them  
onely praye: these wicked Idolotrys whiche  
haue no trust in the couenant of God, ner sers  
ne god id the spirite ner in the gospell of Chyis-  
tes bloude, but after their blynde Imaginacy-  
on, chosynge thē euery man a sondye saint to  
be theyr mediatour, to trust to, and to be saued  
by theyr merites, do the saintes abhoze and be  
lye. And theyr prayers and offerynge, as to the  
saintes as acceptable and pleasant, as was þ  
prayer and þ offerynge of Simon Magus to  
Peter. Act. viii.

Boze ouer the sayntes in theyr moste com-  
braunce are most consofoted and most able to cō  
sofot other, as Paule testifieth. i. Corin. i. In so  
moch þ S. Steuē, & S. James prayed for thē þ  
slawe them, Saynt Martyne preached and con-  
sofoted his desperate bretherne euen vnto the  
laste breath, and lykewyse (as Roies make me-  
tion) did innumerable mo. ye and I haue kno-  
wen of symple vnlerued persones and that of  
some that were greates synners whiche at the  
houre of death haue fallen flat of the bloud of  
Chyist, and geuen no rowme to other menns e-  
ther prayers or preachinges: but haue as strou-  
glye trusted in Chyistes bloude, as euer did Pe-  
ter or Paule, and haue therto preached it to o-  
ther, and exhorted other so myghtelye that an  
angell of heuen coude not mende thē, who then  
shulde rellist God that he myghte not geue the  
same grace to master Tracye, which was a lers-  
ned man, & better sent in the woordes of Saicte

**I**usten. xx. yere befoze he dyed, thā ever I knew  
doctour in Englande, but that he must thā sayn  
and chyncke, whē most neade is to be strong, &  
feare the popes purgatozpe and trust to þ  
paye of Pistes derely payd for. I dar saye that  
he prayed for þ pistes when he dyed, that god  
wolde conuert a great meny of them, and if he  
had knowen of any good man among them þ  
had neded, he wolde haue geuen, and pf he had  
knowen of any lacke of Pistes, he wold haue  
geuen to mayntayne moo. But now sence the  
re be moo then I now, & haue moze thē every  
man a sufficient lpyng, how shuld he haue ge  
uē thē but to here their praies of pure mistrust  
in chrystes blod: if robbing of wydowes houses  
vnder pzetence of long prayers be damnable,  
Matthe. xxiii. Then is it damnable also for wy  
dowes to suffer them selues to be robbed by  
the longe pattrynge of hypocrites, thozow my  
strust in Chrystes bloude: yē is it not damna  
ble to mayntene such abhominaciō: Nowe w  
han this dānation is spzed ouer al, how cā w  
geue thē that haue ynoughe alredy, or how cā  
they þ haue ynoughe alredy take moze vnder þ  
name of prayenge, & not hardē the people moze  
in this damnable damnacion.

**A**nd cōcerning þ burieng of his body he alle  
geth S. Iusten, nether is there any mā (thynke  
I) so mad to asserme þ the outward pompe of þ  
body shuld helpe þ soule. Moze ouer what gre  
atter sygne of infidelyte is ther, thē to care al þ  
tyme of deth, w what pompe þ carkas shalbe co  
ried to þ graue: he denieth not but þ a chrysten  
mā shuld be honorably buryed namely for the  
honour & hope of þ resurretiō, & therfoze cōm  
ted that care to his deare excusours hys sons  
hys

his wyfe, whiche he wyll wolde in that parte  
do sufficient, and leue nothinge of the vse of þ  
contre vndone, but the abuse.

And that bestowynge of a great parte of his  
goodes, which he yet liued, upon the poore, to be  
thankful for the mercie receued, without byring a  
sellynge to God, þ is, without bynding those po  
re vnto any other appoynted prayers than god  
hath bound vs already, one to praye for another  
one to help another, as he hath helped vs, but  
patiently abdyng for the blessinges that god  
hath appointed vnto all manner good workes  
trustynge faithfully to his promes, thankinge  
as ye may se by his wordes, the bloude of Chri  
ste for the reward promised to his workes and  
not the goodnes of the workes as though he  
had done more then his dutye, or all that: And  
assigne by wytyng vnto whome a nother  
parte shulde be distributed, and geuynge the  
rest to his executours, that no stryfe shulde be,  
whiche executours were by ryght the heyres of  
all that was lette to the: These thynges I saye  
are signes euident not onely of a good Christe  
man, but also of a perfecte Christen man, and  
of suche a one as neded not to be agast and de  
spiraet for feare of the paynful paynes of pur  
gatorie, which who so fearith as they sayne it  
cannot but vterlyt abhorre deeth: seynge that  
Christe is there no longer thy Lord, after he  
hath brought the thither, but art excluded from  
his satisfaction, and muste satisfie for thy se  
lf alone, and that with sufferinge payne only  
or ellys taryenge the satisfieng of them that  
shall neuer satisfie ynoughe for them selues or  
gapinge for the popes pardons, which haue to  
great dowres & dangers, what in the mynde &

entēt of the graunter, & what in the purchas-  
er they can be treuly obteyned wyth al due  
cūstances, & much les certitude þ they haue any  
authorp̄te at all, Danle trusted to be dissolued  
and to be wyth Chyſt: Steuen desired Chyſt  
to take his ſp̄rite, the prophetes desired god to  
take their ſoules from them, and al the ſayntes  
went wyth a laſtye corage to deethe nether  
fearynge oꝝ teachyng vs to feare any ſuch cru-  
delyte. where hath the church then gotten au-  
horp̄tie to bynde vs from being ſo perſyde, fro  
hauynge any ſuch ſayth in the goodnes of god  
our Father, and Loꝛde Chyſte, and to ma-  
ke ſuche perſytnes and ſayth of al heresies the  
greateſt

Salomon ſayth in the xxx. of his Prouerbes  
iii, are inſatiable and the ſoꝛth ſayth neuer, It  
is ynough. But there is a fyrſt called dame au-  
ryce, wyth as greadye a gutt, as meltyng a ma-  
we, as wyde a thꝛote, as gapyng a mouth, and  
wyth as rauenyng teeth as the beſt, whych the  
more ſhe eateth the hongryer ſhe is An vnyquē  
euyl neuer at reſt, a blynde monſtre and a ſum-  
myſynge beaſt, fearynge at the ſal of euery leaſt  
Quid nō imortalis, pectora cogis, auris ſacra ſa-  
mes: what doth not þ holy hunger compel the  
that loue thys world inordinatly, to committe  
myght that deuyls helpe be once ful, trueth ſh-  
ld haue audience, and wordes be conſtrued  
ryght, and taken in the ſame ſence as they be  
ment.

Howe the hit ſome not impoſſible haplye  
there myght be a place, where the ſoules myg-  
hte be kept for a ſpace, to be taught & inſtruct-  
yet that ther ſhuld be ſuch a Jaylor as they Jai-  
gle, & ſoch ſacions as they ſayne, is playne im-  
poſſible

possible & repugnant to þe scripture: for when a  
man is translated viterly oute of þe kyndome  
of Bathan, & so confirmed in grace that he can  
not synne, so burnyng in loue that hys lust cā  
not be plucked from goddes wyl, & beyng par-  
taker wiche vs of al the promyses of God & vn-  
der the commaundementes: what coude be de-  
nyed hym in that depe innocencie of hys moost  
kynde father, þe hath least no mercy vnpro-  
mised, & aringe it theto in the name of his son Je-  
sus, the chyld of hys heretis lust, which is oure  
loyde & hath lest no mirrour vnderfuerd for vs  
namely whan god hath the swoyne that he wyll  
put of ryghtwisnes, & be to vs a father, & that  
of all mercye, and hath slayne hys mooste de-  
re sonne Iesus to confirme his othe.

Finally seyng that Chyffes loue taketh al  
to the best, & nothyng is here that maye not be  
well vnderstanded, (the cyrcumstances decla-  
ryng in what sence al was ment) they oughte  
to haue interpreted hit charytable, yf oughte  
had bene founde dowtefull or semyng to sou-  
de a myste. Moreover yf any thyng had bene th-  
eryn that coude not haue be taken wel yet their  
partye had bene to haue interprete it as spoken  
of ydelnes of the heede, by the reason of speke-  
nesse, for as much as the man was vertuose wi-  
se, & well lernyd, & of good fame, and repoyte,  
& founde in the faith whyle he was a lyue, but  
yf they saye he was suspect whan he was a ly-  
ue, then is their doyng so moche the woofse, &  
to be thought the they fear hys doctrine whā  
he was a lyue & mistrusted their awne part, the-  
ir consciences testyfenge to them that he held  
no nother doctrine then that was true, seyng  
then they nether spake net wrote agaynst hym

her brought hym to any exampynacyon. Bese-  
 that some mery felowes wyl thynke, that the  
 ought first to haue sent to hym to wryte wher  
 er he wold haue reuoked, yer they had so disre-  
 tefully burnt the deed bodye that coude not  
 sweare for it sealse, nor interprete hys wordes  
 how he ment them, namely the mā beyng of a  
 worshopfull & auncient a bloude. But here wyl  
 I make an ende desyryng the reader to loke at  
 thys thyng with indifferent eyes, & iuge whe-  
 ther I haue expounded the wordes of thys  
 hamer as they shoulde seame to signifie, or no.  
 I iuge also whether I maker therof seame  
 by his worke both vertuous & glory: which if  
 so be thynke not I he was the worse by cause  
 the deed bodye was burnt to ashes, but rather  
 he to know the great desyre that hypocrytes  
 use to fynde one craft or other to dase I trust  
 with, and cause hit to be counted for heresy  
 the symple & vnlearned people which are so ig-  
 noraunt that they cannot spyce their sotteltye,  
 must needs be heresy that to wcheth any  
 ge their ratten byle they wyl haue hit who so-  
 uer saye naye onely the eternal god must be  
 yed to nyght & day to amend them in whose  
 wer it onely lyeth, who also graunt them  
 earnestlye to turke his true doctrine conteyned  
 in the swete & pure fountaines of his scrip-  
 tures and in his pathes to di-  
 rect their wayes.

Amen.

There endeth the Exposition of wyl-  
 lyam Tyndall.

Printed at Rozenburgh,

1546.